114 784 614 As Vatter[1] says, there are taboos of a totemic sort. Ama Hurint has a taboo on a kind of vegetable. Others are as given by Vatter. Vatter has a real error, however, in that there are only five suku, not six, because Marang is within Kottang.

582 835 177 Marriage with one's father's sister's sister [father's sister's daughter?] is taboo, as are marriages between parallel cousins. Mother's brother's daughter marriages are preferred, and this occurs regularly. It was interesting to note that the mother's brother's daughter marriage is considered taboo in Catholic communities. This was admitted, and no longer do Catholics [836] here marry their real mother's brother's daughter unless the girl has become pregnant (this is evidently a fairly common occurrence, as it is mentioned freely). However, because of the classificatory system, it is possible to marry a mother's brother's daughter relative through the grandparents. Such a relative must be at least a fourth grade cousin to suit the Catholics. Thus they manage to maintain the old system and suit the Catholic demand.

601 Kinship terms are as follows:

father:	bapa
father's brother:	bosu
father's sister:	nona, kaka (male speaking); nona kaka, tia (female speaking) (Tia means mother-in-law)
father's brother's son:	kaka aring (male speaking); na'a (female speaking)
father's brother's daughter:	bine (male speaking); kaka aring (female speaking)

1 [See bibliography, cat. 113 --Analyst]

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father's sister's son:	naduk, opu (male speaking); mure'bereung (female speaking) (The latter means "may marry.")
father's sister's daughter:	opu kesi(ng) (male speaking); nada (female speaking)
mother:	nma'
mother's sister:	bosu
mother's brother:	blake (this means father-in-law [male speaking])
mother's sister's son:	kaka aring (male speaking; na'a (female speaking)
mother's sister's daughter:	bine (male speaking); kaka aring (female speaking)
mother's brother's daughter:	mure'bereung (male speaking) (This means "may marry.") nada (female speaking)
mother's brother's son:	naduk, (opu?) (male speaking); dading (female speaking)

(At one point he said that dading means mother's brother, in addition to the term blake; maybe it is mother's brother [female speaking]? However, he said it is used by either male or female, so perhaps it is as in the situation involving the father's sister, where the terms nona and kaka are used by both males and females, but the special term tia, or mother-in-law, is used by a woman referring to her mother-in-law.)

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Father's sister's husband:	tiu (female speaking) (This is exactly right for the husband of the father's sister in a cross-cousin marriage.)
mother's brother's wife:	tia (male speaking) (This is mother-in-law for a man speaking, and is exactly right for the wife of a mother's brother in cross-cousin marriage.)
father-in-law:	blake (male speaking; tiu tiu (female speaking)
mother-in-law	tia
husband:	lake
wife:	kawai(ng)
brother:	na'a
sister:	bine
grandfather:	nene
grandmother:	nene
older brother or sister:	woru'i(ng)
younger brother or sister:	tukan dore(ng)
middle brother or sister:	tuho wutung

Other terms came out during the agonized questioning, and I will merely mention them here. Most of them are wrong, I am sure, but I had better keep note of them:

Another term for mother's brother was dading. At one point mother's sister was given as nona (male speaking), kaka (female speaking). Father's brother's daughter was once given as kaka adi (male speaking), bine (female speaking). At one

●601 point he said that all on one's father's side are called blake; and all on one's mother's side are called bosu; which is clearly wrong, because the father's brother is called by this term. Also, at one point, mother's brother's sister was given as blake (father-in-law), and this for a man speaking, which isn't bad. Also, the term naduk was given for mother's brother's sister (male speaking). At one point he also gave for mother's sister's son [HCC: ?] the term naduk (male speaking) or dadi(ng) (male speaking); opu or naduk (female speaking). He also gave, at one time, the term na'a (male speaking) for mother's sister's daughter, which is impossible, because this means brother. Evidently, kaka aring is merely kaka or adi.

Taking all the terms, they run:

nene:	grandfather, grandmother
bapa:	father
mma':	mother
lake:	husband
kaway(ng):	wife
nona:	father's sister (at one point, mother's sister [male speaking?])
kaka:	father's sister (at one point, mother's sister [female speaking?])
bosu:	father's brother, mother's sister
kaka aring:	father's brother's son (male speaking), mother's sister's son (male speaking), father's brother's daughter (female speaking), mother's sister's daughter (female speaking)
na'a:	brother, father's brother's son (female speaking), mother's sister's son (female speaking)
bine:	sister, father's brother's daughter (male speaking), mother's sister's daughter (male speaking)
naduk:	father's sister's son (male speaking)

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	mother's brother's son (male speaking), (at one point, mother's sister's son)
opu:	father's sister's son (male speaking) (at two points, mother's sister's son [probably not] [female speaking], and mother's brother's son [male speaking])
opu kesi(ng):	father's sister's daughter (male speaking)
nada:	father's sister's daughter (female speaking), mother's brother's daughter (female speaking)
dading:	mother's brother's son (female speaking), (at two points, mother's brother and mother's sister's son [male speaking])
blake:	father-in-law (male speaking), mother's brother (at one point, mother's brother's son [male speaking])
tiu:	father-in-law (female speaking), father's sister's husband (female speaking)
tia:	mother-in-law, father's sister (female speaking), mother's brother's wife (male speaking)
mure'bereung:	mother's brother's daughter (male speaking), father's sister's son (female speaking)
woru'i(ng):	older sibling
tukan dore(ng):	younger sibling
tuho wutung:	middle sibling

583 582 614 He said in regard to the circulation of the marriages that the mother's brother's daughter marriage is the thing that keeps the system going. It is this plus the exchange of the tusks. The sibs, subsibs, and sub-subsibs gear in too. There is much indirect exchange of wives, but it can't

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567 a stage where they were taken into the clan of
565 the master. The slaves who were paid as a tax
114 (taki) to Bima in Reo were not longtime ones,
[651] but newly bought ones. This is because long standing slaves were used to the house and would not run away. If they were sold and then had to be replaced, this would mean breaking in new slaves. Most slaves were owned by nobles, but some rich commoners had them too.

567 The ata lampang, slaves of the sultan or
565 dalu who used to live in separate kampongs,
621 are now living in mixed kampongs, although there
114 is not much mixture. That is, other people have moved into their kampongs, and they also have moved into other kampongs. It is remembered, however, that they are descendants of slaves. In regard to what Coolhaas[1] says on page 346, he is right about the kind of slaves called sekontu. They were directly under the kraengs of Todo and Pongkor, and had special duties. Their descendants are still numerous in their kampongs: Tengka, Levur, and Levat (i.e., these are the Rahong ones). There has not been much mixture.

567 The mangko' pitu are so called because they
565 are located in seven kampongs. The name means
651 seven cups or dishes. Their duties are to see
621 that rice, etc., are delivered if the kraeng of
114 Todo or Pongkor are on a trip, and also they must provide supplies for law cases on tour. Their kampongs are Tjera, Lerong, Se'ing, Ngadjok, and three others. These are now mixed. These kampongs are not under either the dalu or gelarang, but are under the direct rule of Todo and Pongkor (until fifteen years ago). They are now assimilated just about to commoners, but they still remember their descent.

114 Coolhaas[1] is all right on page 348.

●601 Coolhaas's[1] kin terms are O.K.:

[1] [See bibliography, cat. 113--Analyst]

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ema father, father's brother, mother's sister's husband.
nde mother, mother's sister, father's brother's wife.
amang mother's brother, father's sister's husband.
inang father's sister, mother's brother's wife.
empo grandparent.
weta sister, father's brother's daughter, father's sister's daughter, mother's sister's daughter.
kae older brother; ase--younger brother. Also father's brother's son, mother's sister's son.
kesah father's sister's son, mother's brother's son.
wina mother's brother's daughter, wife.
rona father's sister's son, husband.

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Coolhaas[1] is all right on cross-cousin marriage, too. Only one of a set of brothers marries a mother's brother's daughter. Other brothers may not do so. In this event it can be any of the brothers, not only the eldest. But it is essential that one must and the others must not. However, if another brother wants to after one brother has, he must pay a horse in addition to the usual bride price. This is probably for a common man, and the extra price may be expected to be higher for a noble. This is done only if the father of the boy is unwilling to let him be adopted by another. The latter is another means to the same end. Thus, if the second brother wants to marry a mother's brother's daughter too, the father can let him be adopted by another man. However, the latter must be of another panga. Then the bride price is kept at the usual size.

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Note an error in Coolhaas on page 348? Two

[1] [See bibliography, cat. 113--Analyst]

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000 does not amount to much.

178 578 When new things first came in there were certain troubles, but now most of that is over. Nowadays when the old men get drunk they flare up about the old days, but otherwise they keep quiet.

166 The next day the kapitan said that the young men are now starting to talk about going off and becoming sailors or policemen. He has discussed this with the Radja, because he fears that if this goes on too much, the district will be drained of its present population (!). The Radja told him that he would allow only police trainees to leave. Does this mean that the people here have no freedom of movement? Perhaps an impelling factor in this talk is that the kapitan's younger brother recently left here after a vacation. He is a policeman and is being transferred to Sumba. It would take only a few examples to get the wanderlust going perhaps.

● 601 After a terrific struggle I got the kin terms, and as closely as I can figure them out they go as follows:

father	baba
father's brother	baba susu
father's sister	no'o
father's brother's son	ari, ka'e (male speaking); nara (woman speaking)
father's brother's daughter	veta (man speaking); ari, ka'e (woman speaking)
father's sister's son	edja (man speaking); aki (woman speaking)
father's sister's daughter	veta (man speaking); ipa (woman speaking)

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● 601 mother	ine
mother's sister	ine susu
mother's brother	ada
mother's sister's son	ari, ka'e (man speaking); nara (woman speaking)
mother's sister's daughter	veta (man speaking); ari, ka'e (woman speaking)
mother's brother's son	edja (man speaking); nara (woman speaking)
mother's brother's daughter	hai (man speaking); ipa (woman speaking)

Hai also means wife or "woman."

Aki also means husband or "man."

Ari and ka'e mean older and younger brother (man speaking); older and younger sister (woman speaking).

Nara means brother (woman speaking).

Veta means sister (man speaking).

Thus we can see that the woman calls her "brother": father's brother's son, mother's sister's son, and mother's brother's son; that is, all except father's sister's son, who is called "husband."

A man calls the following relatives "sister": father's brother's daughter, father's sister's daughter, and mother's sister's daughter; that is, all except mother's brother's daughter, who is called "wife."

A woman calls her father's brother's daughter and mother's sister's daughter "sister"; but calls her father's sister's daughter and mother's brother's daughter "sister-in-law." The term for the former also means "husband's sister," and the same term means, in the latter application, "brother's wife."

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● 601 A man calls his father's brother's son and mother's sister's son "brother"; but calls his father's sister's son and mother's brother's son "brother-in-law." The term for the former also means "sister's husband," and the same term means, in the latter application, "wife's brother."

[582] Thus the terms check out exactly for mother's brother's daughter marriage, and even to the specific application to siblings-in-law as appears from the following:

sister-in-law	ari, ka'e (man speaking); ipa (woman speaking
brother-in-law	edja (man speaking); ari, ka'e (woman speaking)
wife's brother	edja (man speaking)
wife's sister	ari, ka'e (man speaking)
husband's sister	ipa (woman speaking)
husband's brother	ari, ka'e (woman speaking)
brother's wife	ari, ka'e (man speaking); ipa (woman speaking)
sister's husband	edja (man speaking); ari, ka'e (woman speaking)
father-in-law	ada (man speaking) aki no'o (woman speaking) (means "no'o-punya aki" or "father's sister's husband")
mother-in-law	ine tu'a (man speaking); no'o (woman speaking) (means "father's sister")
mother' brother's wife	ine tu'a or hai ada (man speaking); hai ada (woman speaking) (hai ada means "ada-punya hai" or "mother's brother's wife")
father's sister's husband	aki no'o (man speaking) (means "no'o-punya aki"

601 father's sister's husband — or "father's sister's husband"); aki no'o (woman speaking) (same meaning)

The entire thing checks out perfectly.

grandfather	ambu ata aki
grandmother	ambu ata hai

I didn't get the terms for mother's sister's husband or father's brother's wife. My guess is that they will be, respectively, baba susu and ine susu.

Correct: And this is the final check. Listing of the terms with meanings:

baba	father
ine	mother, father's brother's wife
baba susu	father's brother, mother's sister's husband
ine susu	mother's sister
no'o	father's sister, mother-in-law (woman speaking)
ada	mother's brother, father-in-law (man speaking)
ari, ka'e	father's brother's son (man speaking, father's brother's daughter (woman speaking, mother's sister's son (man speaking), mother's sister's daughter (woman speaking), brother (man speaking), sister (woman speaking), husband's brother, wife's sister, brother's wife (man speaking), sister's husband (woman speaking), brother-in-law (woman speaking), sister-in-law (man speaking)
nara	father's brother's son(woman speaking) mother's sister's son (woman speaking)

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	mother's brother's son (woman speaking), brother (woman speaking)
veta	father's brother's daughter (man speaking), father's sister's daughter (man speaking), mother's sister's daughter (man speaking), sister (man speaking)
edja	father's sister's son (man speaking), mother's brother's son (man speaking), wife's brother (man speaking), sister's husband (man speaking)
ipa	father's sister's daughter (woman speaking), mother's brother's daughter (woman speaking), husband's sister (woman speaking), brother's wife (woman speaking)
hai	mother's brother's daughter (man speaking), wife, woman
aki	father's sister's son (woman speaking), husband, man
hai ada	mother's brother's wife (man speaking or woman speaking)
ine tu'a	mother's brother's wife (man speaking), mother-in-law (man speaking)
aki no'o	father's sister's husband (man speaking or woman speaking), father-in-law (woman speaking)
ambu	grandparent
ambu ata aki	grandfather
ambu ata hai	grandmother

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835 I can find no flaw in the system. It is exactly right for mother's brother's daughter marriage. And they say this is the right thing. Nowadays, there is some trouble with the church, and they have, canonically, to go up three generations to get the proper hai or aki (that is, mother's mother's mother's brother's son's son's daughter;

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587 moved out of the girl's house, a man must pay another price for her sister. If they have not yet moved out (for example, the guru still lives in the house of his wife's father, the head guru), no bride price is paid, and the father gives a sister free.

• 601 587 835 Now, note the beauty of the kinship terms here. I had wondered why the terms ari and ka'e were restricted to: brother (man speaking), sister (woman speaking), sister-in-law (man speaking), brother-in-law (woman speaking), wife's sister (man speaking), husband's brother (woman speaking), brother's wife (man speaking), and sister's husband (woman speaking). The fact is that the terms mean, not really sibling, but these relations and these linkages only. The connotation is that one can marry his or her ari or ka'e, while the real brother and sister terms (nara, veta) mean a marriage taboo. Thus the levirate and sororate are beautifully reflected in these terms. Where the terms are used for persons of the same sex, they cause no trouble, because marriage here is impossible anyway. Perhaps the truth is that they mean brother and sister, in a way, but since they have to have other terms to indicate ones who cannot be married, they have also the terms nara and veta. The edja and ipa terms, the other ones for cousins, make no difference, as they also are used for persons of the same sex.

842 578 181 The belief here is that the more children one has the better it is. They are sad if they have only a few children. They like children of both sexes for different reasons. Boys are good to work in the gardens (and can develop new land) and are good in standing up for their father (a relic of the old war days, but even now in an argument it is good to have a big gang, and as they say, "You can trust only your

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601 [114] I then got onto the kinship system, which Coolhaas gave only in partial form. It is a real mother's brother's daughter system, and quite perfect.

[104] Note: From now on I will use the V rather than the W of the Dutch and the German to show the V sound as it is. Thus Veol, not Weol. I wonder if the Larantuka W as in Wailolong should be V or whether it is really a bilabial. It is probably the latter, but there is no question but that the V in Veol is as it should be.

father	ema
father's brother	ema
father's brother's wife	ende
father's sister	inang
father's sister's husband	amang
mother	ende
mother's brother	amang
mother's brother's wife	inang
mother's sister	ende
mother's sister's husband	ema
brother	kae (older), ase (younger)(man speaking); nara (woman speaking).
sister	veta (man speaking); kae--ase (woman speaking).
brother's daughter	anak; nana (vocative) vote (woman speaking)
brother's son	anak; nana (vocative) (man speaking); to'a (woman speaking)
sister's daughter	to'a (man speaking); anak; enu (vocative) (woman speaking).
sister's son	koa (man speaking); anak; enu (vocative) (woman speaking).

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father's brother's son	kae--ase (man speaking); nara (woman speaking).
father's brother's daughter	veta (man speaking); kae--ase (woman speaking).
father's sister's son	kesah (man speaking); rona (woman speaking; non-vocative).

(Note: As rona also means "husband" or "man," a woman is ashamed to call her father's sister's son this; she uses it in referring to him to others, instead; but to him directly she says nana, a special term meaning "son.")

father's sister's daughter	veta (man speaking); ipar (woman speaking)
mother's sister's son	kae--ase (man speaking); nara (woman speaking).
mother's sister's daughter	veta (man speaking kae--ase (woman speaking).
mother's brother's son	kesah (man speaking); nara (woman speaking).
mother's brother's daughter	vina (man speaking; non-vocative); ipar (woman speaking)

(Note: As vina also means "wife" or "woman," a man is ashamed to call his mother's brother's daughter by this term; he uses it in referring to her to others; but to her he says enu, a special term meaning "daughter.")

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● 601	husband	rona (non-vocative); the vocative term involves primogeniteknonymy: "ema of" (first child's name); before a child is born the vocative consists of the personal name of the husband; but after a child is born the wife always uses the primogeniteknonymy, unless she wishes to insult him, when she uses his personal name. This might happen in anger, implying, I suppose, that he has no child.
[851] [551]	wife	vina (non-vocative); the vocative uses primogeniteknonymy: "ende of" (first child's name); before a child is born the husband uses his wife's personal name; but after a child is born he always uses the primogeniteknonymy term, unless he wishes to insult her, when he uses her personal name. This may be used, for example, in anger, implying, I suppose, that she has no child.
	husband's father	amang
	husband's mother	inang
	wife's father	amang
	wife's mother	inang
	wife's sister	vina (non-vocative), kae--ase (vocative).
	wife's brother	kesah
	husband's sister	ipar

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husband's brother	rona (non-vocative), kae--ase (vocative).
brother's wife	vina (non-vocative), kae--ase (vocative) (man speaking); ipar (woman speaking).
sister's husband	kesah (man speaking); rona (non-vocative), kae--ase (vocative) (woman speaking).
wife's sister's daughter	anak; enu (vocative).
wife's sister's son	anak; enu (vocative).
wife's brother's daughter	vote
wife's brother's son	to'a
husband's sister's daughter	to'a
husband's sister's son	koa
husband's brother's daughter	anak; nana (vocative).
husband's brother's son	anka; nana (vocative).
son's wife	vote
daughter's husband	koa
son	anak; nana (vocative).
daughter	anak; enu (vocative).
grandparents	empo (and up to all generations).
grandchildren	empo (and down to all generations).

Taking the terms as they come, we can thus give the following meanings:

ema	father, father's brother, mother's sister's husband.
ende	mother, mother's sister, father's brother's wife.
inang	father's sister, mother's brother's wife, husband's mother, wife's mother.

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601 amang — mother's brother, father's sister's husband, husband's father, wife's father.

kae--ase — brother (man speaking), sister (woman speaking), father's brother's son (man speaking), father's brother's daughter (woman speaking), mother's sister's son (man speaking), mother's sister's daughter (woman speaking), wife's sister, husband's brother, brother's wife (man speaking, vocative), sister's husband (woman speaking, vocative).

nara — brother (woman speaking), father's brother's son (woman speaking), mother's sister's son(woman speaking), mother's brother's son (woman speaking).

koa — sister's son (man speaking), husband's sister's son, daughter's husband.

veta — sister (man speaking), father's brother's daughter (man speaking), father's sister's daughter (man speaking), mother's sister's daughter (man speaking).

anak — brother's daughter (man speaking), brother's son (man speaking), sister's daughter (woman speaking), sister's son (woman speaking), wife's sister's daughter, wife's sister's son, husband's brother's daughter, husband's brother's son, son, daughter.

nana — brother's daughter (man speaking, vocative), brother's son (man speaking, vocative), husband's brother's daughter, husband's brother's son (vocative), son (vocative).

vote — brother's daughter (woman speaking), wife's brother's daughter, son's wife.

to'a — sister's daughter (man speaking), brother's son (woman speaking), husband's sister's daughter, wife's

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brother's son.

●601 enu — sister's daughter (woman speaking), sister's son (woman speaking), mother's brother's daughter (man speaking, vocative), wife's sister's daughter, wife's sister's son, daughter (vocative).

kesah — father's sister's son (man speaking), mother's brother's son (man speaking), wife's brother, sister's husband (man speaking).

rona — father's sister's son (woman speaking), husband, husband's brother, sister's husband.

ipar — father's sister's daughter (woman speaking), mother's brother's daughter (woman speaking), husband's sister, brother's wife (woman speaking).

vina — mother's brother's daughter (man speaking), wife, wife's sister, brother's wife.

empo — grandparent, grandchild, great grandparent, great grandchild, etc.

The implications of the terms are as follows:

veta — "a woman Ego may not marry" (man speaking).

nara — "a man Ego may not marry" (woman speaking).

rona — a man whom a woman should or does marry.

vina — a woman a man should or does marry.

vote — a woman who must marry a woman's son (woman speaking);
a woman who must marry a man's son (man speaking).

koa — a man who must marry a man's daughter (man speaking);
a man who must marry a woman's daughter (woman speaking).

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601 to'a — a niece or nephew of different sex from the speaker, when the child of a sibling of the speaker is of different sex, i.e., "cross-nephew-niece."

kae--ase — a sibling of the same sex, or a man or woman whom a man or woman may marry in levirate or sororate (a possible mate, if not of the same sex).

ipar — a woman who must marry a woman's brother (woman speaking), or a husband's sister (woman speaking). If a sister wants to find out if a girl likes her brother, she calls her ipar, and if the girl replies ipar, it shows that they are ready to be brother's wife and husband's sister to each other.

kesah — a man who must marry a man's sister (man speaking), or a wife's brother (man speaking). If a brother wants to find out if a boy likes his sister, he calls him kesah, and if the boy replies kesah, it shows that they are ready to be sister's husband and wife's brother to each other.

587 The levirate is required. This gets into trouble with Catholicism, but Cornelius shrugged his shoulders when I said this. I told him that the Ende Catholics say that it is all right for a man to take his brother's widow into his house and care for her and her children, although they should not have sexual relations with each other. Of course they can't marry. He laughed when I said that the Ende guru remarked that although they are supposed not to have sex relations with a brother's widow, what can they do when she is in the same house?

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587 I must check on the following: If there is no levirate, must the new husband of a widow pay the full bride price, or what?

601 587 583 Note how the kinship terms reflect the levirate: the term for brother's wife is the same as for wife and for mother's brother's daughter, although the vocative terminology is different.

The sororate, although not required, is allowed. The bride price must be paid. Still, note how the kinship terms seem to reflect the sororate: the term for wife's sister is the same as for wife and mother's brother's daughter, although the vocative is different. Moreover, in regard to the levirate, the term for husband's brother is the same as for husband and father's sister's son, although the vocative is different.

Moreover, in regard to the sororate, the term for sister's husband is the same as for husband and father's sister's son, although the vocative is different.

587 583 In the case of the levirate, a token bride price is paid. I found this out the next day, and it may consist of one horse. But this is the same thing as no bride price. The brother has a special privilege on his dead brother's [262] widow. (They eat horses occasionally here.)

In the case of the sororate, however, the full bride price must be paid, as the girl is a new purchase.

601 He says there is a strong taboo against a girl calling her father's sister's son rona and a man calling his mother's brother's daughter vina. Not having any dictionary, I do not know if this is because there is an obscene connotation to these words for man and woman, but I doubt it, because they are used referentially. Evidently, it is just too forward. He said that it is cause for terrible shame if a child

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601 does so. So much for the kinship system.

Then, incidentally, he said that an indis-
273 pensable item at each sacrifice must be palm
769 wine (tuak). Even if they have to travel for
778 some distance to get some (and it is hard to get in the Veol area, as not much is made locally), they must do so; and the reason is that the stone, which is the central point of all rites, must have a libation poured over it. The ancestors are explicitly called, and then the tuak is poured over the stone as though into the mouth of a person which the stone is. Thus I think these stones are the ancestors. They are real idols. Note that the Vatu Veol, and the removed Ine Amba too, are, (or were) in human form. I think that perhaps the popularity of statues in Java after the Hindu influx may have been due to the pre-existence of human form stone images. The point is, in this libation business, the stones are treated as though they were really human.

In regard to the mother's brother's daughter
582 or tungku marriage, this was formerly required,
578 at least for one son. He might be forced
835 brutally into such a marriage if he was reluctant. It should be the eldest son too. If
[753] this is not done, the family may be afflicted with illness. And it is wicked anyway. This rule still holds, although force is no longer used to back it up. A good case is that of the assistant himself. He didn't like his mother's brother's daughter, as he said, "she lived in the house" (what psychological overtones are there here?). So he refused, and married his wife. However, he has two other brothers, who are still unmarried, and his whole family is watching anxiously until one of them marries the mother's brother's daughter. He says that they talk about this all the time. It is true that they are still pagan. His father indeed

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124 will tell them. He says that the pastors do
[197] not like it if a guru gets too zealous. They want him to respect the old ways and go slowly. This is indeed crafty.

771 Among the thirty-nine dalu, about twenty of
565 them are Christian, says the kraeng. About
796 thirty per cent of the gelarang are Christian,
183 says the kraeng, but the assistant says that this is true only of their heirs apparent. The trouble in regard to the rites which the gelarang must lead is still to come. For example, the heir apparent of the Veol gelarang is Serai, who is about twenty-five years old and a Catholic. What will happen? The assistant says that he must lead the rites, but they will have troubles reconciling the old with the new Catholic ways. But so far everyone, including the Catholics, must go through the ceremonies, because they are so closely related to their livelihood. Agriculture, on which everything depends, is unthinkable without the rites!

601 Larantuka: I met Oudehand, "controleur" at
[115] Waingapu in Sumba, and had a talk with him. He worked in Leloba and is writing an article for "Indonesia" about the adat there. We got onto the subject of kinship terms, and he had this to say. He says that opu is the term for affinal relationships. This goes for both sides. Thus, with the qualifier belake (my term for mother's brother) opu belake means all the relatives with whom a man is related by marriage, that is, his wife's (mother's brother's daughter) group. And on the other side, he says opu wai(ng) means all the relatives-in-law on the father's sister's side, i.e., the man's sister's relatives-in-law. The general term opu, he says, he got for mother's brother, mother's brother's son, and father's sister (all man speaking), and perhaps also father's sister's son (man speaking).

●601 Anyway, he seems to be right that opu belake indicates the relatives of a man on the mother's side, and opu wai(ng) his relatives on the father's side, or rather the persons with whom a man's sister marries. That is, the third group in the circle. And so, we can say that opu belake may mean the woman-giving group (man speaking) and opu wai(ng) the woman-receiving group. As for the opu term, I have it that at one time he said it was not only father's sister's son (man speaking) but also mother's brother's son (man speaking). If this is so, it means that the term means cross-cousin of the same sex (man speaking). The corresponding term for a woman speaking would be nada, which means father's sister's daughter and mother's brother's daughter (woman speaking).

I should have got more terms.

I searched through Arndt's[1] grammar for terms and got another for father, ama, and another for mother, ina. He says naa (my na'a) means brother (woman speaking) and bine means sister (man speaking). These seem to mean siblings of the opposite sex, but Roy says they mean brother and sister with either sex speaking. It is possible that kaka and aring (my father's brother's son and mother's sister's son, man speaking; and father's brother's daughter and mother's sister's daughter, woman speaking) are also brother and sister, with the same sex speaking.

The term for child of either sex seems to be ana, with the added belaki(ng) for son and barakowai(ng) for daughter. Male is belaki(ng).

For uncle, Arndt has opu and belake. Putting all this together, perhaps it runs like this:

father	bapa, ama
father's brother	bosu
mother	ema (or mma'), ina

[1] [See bibliography, cat. 113 --Analyst]

601 mother's sister	bosu
father's sister	nona, kaka (man speaking) nona, kaka, tia (woman speaking)
mother's brother	belake
brother	na'a (Arndt says this is only for woman speaking)
sister	bine (Arndt says this is only for man speaking)

If Arndt is right, maybe they have kaka and aring for brother (man speaking) and sister (woman speaking).

father's brother's son	kaka, aring (man speaking) na'a (woman speaking)
mother's sister's son	kaka, aring (man speaking) na'a (woman speaking)
father's brother's daughter	bine (man speaking) kaka, aring (woman speaking)
mother's sister's daughter	bine (man speaking) kaka, aring (woman speaking)
father's sister's son	naduk, opu (man speaking) mure'bereung (woman speaking)
mother's brother's daughter	mure'bereung (man speaking) nada (woman speaking)
father's sister's daughter	opu kesi(ng) (man speaking) nada (woman speaking)
mother's brother's son	naduk, opu (man speaking) dadi(ng) woman speaking)

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father's sister's husband	tiu (woman speaking)
mother's brother's wife	tia (man speaking)
father-in-law	belake (man speaking)
	tiu (woman speaking)
mother-in-law	tia

The other terms as given before can stand.

Bosu means parallel uncle or aunt.

Na'a and bine mean sibling or parallel cousin of the opposite sex, brother and sister respectively.

Kaka and aring mean sibling or parallel cousin of the same sex.

Naduk or opu mean brother-in-law (man speaking), and also mother's brother's son and father's sister's son (man speaking).

Nada means sister-in-law (woman speaking) and also mother's brother's daughter and father's sister's daughter (woman speaking).

Opu kesing and dadi(ng) mean cross-cousin, of the opposite sex, and taboo for marriage.

Tiu means father-in-law and father's sister's husband (woman speaking).

Tia means mother-in-law and mother's brother's wife (man speaking) and father's sister (woman speaking).

Belake means father-in-law and mother's brother (man speaking).

Thus tia is the only term for mother-in-law, whereas belake is the man speaking term for father-in-law and tiu is the woman speaking term for father-in-law.

The gaps or troubles here are the terms for father's sister, i.e., nona and kaka for both man speaking and woman speaking terms, and the single term belake for mother's brother for both man speaking and woman speaking. However, there seems to be nothing that can be done about these.

●601 Manggarai: I remembered in relation to the opu belake and opu wai(ng) which Oudehand[1] said were woman-giving and woman-receiving groups (man speaking) for Larantuka, that Cornelius said that the woman-giving group is ana rona and the woman-receiving group is ana vina (man speaking) in Manggarai. This checks out, as the belake and rona are comparable and the wai(ng) (or wae or kawaing, meaning wife) and vina are comparable. In Manggarai the term for the woman-giving group has a male connotation, as in Larantuka, and the woman-receiving group's term has a female connotation in both instances. The Manggarai terms are taken from the words for husband (father's sister's son) and wife (mother's brother's daughter), respectively, with ana (child) put in. Since rona and vina have the meaning of male and female, the ana rona and ana vina could mean "sons" and "daughters." However, this all seems complicated. Anyway, the Larantuka terms for the two groups are taken from the words for mother's brother and father-in-law and "female" respectively. The general idea seems clear, but there is a difference in the exact meanings.

[44] 533 797 We I got onto the last two days of work in Veol on January 29 and 30. On the evening of the former, Sunday, van Bekkum[2] had the school put on a singing demonstration for me, and it was remarkable. The songs were Manggarai, written by Manggarai gurus, and they are like Debussy, but with weird progressions and peculiar slides and part-notes. The voices are fine and very impressive in the failing light, with the hills around, and especially good were the single, sweet, girls' voices in solo form from time to time. This is very rich material. The boys stood on one side, led by three lads with ornate headcloths and sarongs; and the girls stood on the other side. The whole thing was good. The

[1] [See bibliography, cat. 113--Analyst]
[2] [pastor at Ruteng --Analyst]